

100

A Tripartite
REMONSTRANCE :

I.

That the Supreme may establish Church-Government, *Jure Divino*.

II.

That the Title of King may conscionably be owned, as the Parliament Votes shall be established.

III.

That the Deliverance from all the cursed Plots, is the Seal of His Highness's Approbation in His Place and Calling to the Government of these Nations.

ALSO

An united Profession of Faithfulness
Concerning RELIGION,

And the Conscionable Subjection

To the Supreme of the NATIONS.

Written by *William Kaye*, Minister at *Stokosley*; for the information of all men, but especially, presented to the consideration of the honourable and valiant Officers, that have prospered under the command of His Highness.

By me kings reign, — by me princes rule, and nobles, even all the judges of the earth, Prov. 8. 15, 16.

And kings shall be thy nursing fathers, Isa. 44. 17.

Oh pray for the peace of Jerusalem, Psa. 122. 6.

Printed at London, by J. C. for Joⁿ Place, near Furnivals-Inne-Gate, in Holboⁿ. 1657.

4



To the READER

That is prejudicial, through zeal, ignorance
or disaffected to the present Government.



O answer such as are ready to say, *Where*
is your call for what you do? or what need
you trouble your self in this matter?

If the Doctrine, *de vera obedientia*,
were not so little known, as it is practised;
we need not, with old Father Latimer,
have occasion to complain, That there are many that for-
sake Popery, and yet would be unwilling to be subject to
the Ordinance of God in Government.

Of such Spirits we may say, That they would rather fish
in troubled Waters, then cast their Hooks to catch a Fish to
pay the Tribute of Subjection; whereby, some of the Honest
and Godly, not fully knowing the Minde of God, are often
mis-led by example: so that there is cause enough, and
too much, to exercise our talents.

And that in this, there is no self-willednes, heauiy, or
high-mindednes; but on the contrary, That it is every
Ministers duty to do this, or more, as drawn out, or qua-
lified.

First, The Church that came out of Antichrist, faith-
ful to their light; witnessed from their Martyrdom, in
their Canon Ecclesiastical, concerning the removing of the
Popes Supremacy; whereby, in the Church, he exalts him-
self above all that is called God, or is worshipped; which

is the Magistrate: puts this so far out of doubt, that as the burthen by them is imposed on the Ministry.

Again, That I may rather hazard, to put new Wine into old Bottles, then deny the often visitations of God, for about these twenty years last past. If thou question then my Call; I must humbly in the Name of God, assure thee; That it was extraordinary; which though to name; is to lie under aspersions of dreams and delusions; yet in that God hath ever hitherto witnessed by making the things to come to pass; and hath also mercifully justified me, when Satan in his instruments hath plotted and reproached.

Therefore, in this I am confident, That my hope shall not make me ashamed; which before thou seest the event, be not precipitated by rash judgement: for to see the poor that mourns in sackcloth, the innocent any way oppressed; my native Country dishonored, the blinde groping for the way, or that any honest man should live erroneously, hath hitherto occasioned the yearning of the bowels.

Therefore, keep an ear for me, and cast an eye on what is remonstrated, to perswade thee and all men to be peaceable and well-affected; as thou seest, and hereby mayst see Gods presence with his Highness and Government. Herein I have got my end: thou shalt have the Peace, and God the Glory; which is much desired of,

The Church and Nations
devoted Friend,

William Kaye.


The



The First Remonstrance,
Concerning
**The Divine Right of the Magistrate
in Causes Ecclesiastical, &c.**

All Higher Powers, set up by the Right-hand of God, have Divine Right, as nursing Fathers, to take care, That the Ministers gather and govern the Church and Churches, which are within the Magistrates Dominions: in submitting unto which, Gods merciful Presence is to be expected; as on the contrary, the Usurpation thereof by the Pope or Antichrist, and neglect thereof in others, hath proved a great judgement to God's own People, whereby Errors, Profaneness, and Schisme, hath been occasioned.

This Categorical Proposition divided into these Doctrinal Conclusions, may usefully be applied by all men.

1.  **That it is God, and not man, that exalteth the supreme Magistrate.**
2. **That such Higher Powers have Divine Right to rule in Church and State.**
3. **That the Magistrates Rule, consists not in doing the Office of a Minister, but to order them, judge, and encourage them, in gathering and governing of the Church and Churches.**

4. **God**

4. God will be in a most special way, mercifully present with us, as the Standard of his Government shall be so advanced amongst us.

5. It is the practice of Antichrist, &c. to usurp the Power of the Magistrate; and as not to exercise Church-Government, hath proved a great judgement, whereby Errors, Profaness, and Schisme, is occasioned amongst us.

1. *That it is God, and not Man, that exalteth the supreme Magistrate:* This is a Truth that every Prophet hath preached. All the Scriptures testifie, All Higher Powers are of God: *The Powers that are, are ordained of God*; especially, when, by his triumphant Right-hand of Power, the Lord of Hosts sets up a supreme Magistrate, which upon that account is commonly called a Conqueror; either to rule in Judgement, or to promote Reformation, in subduing the Powers that support Antichrist: unto which God requireth so much our faithful subjection, that, to be here found resisting, every one that taketh the Sword, shall perish by the Sword: for it is as much, as when the trial is past and adjudged, for a private man to fight against the Judge and Jury, who, though they may possibly be partial, and unequal, *Yet my ways* (saith God) *are not as your ways; my thoughts, as your thoughts.*

That the Lord then preserveth this Prerogative to himself, To set One to rule over thee, as he pleaseth; should not displease thee: for if thou shouldst say, *We will not have this Man to reign over us*; this is to curse him in thy heart, from the abundance whereof, thy mouth thus speaketh: this is to murmur against *Moses* in the Camp, and *Aaron* the Saint of the Lord: this is to exalt thy self against him, whom the Lord exalteth: this is no more in a word, then to fight against God by thy resisting; and how likely thou shalt prevail, let all men that know Scriptures or Experience herein, be judges.

To proceed then to the next part: the main matter which I desire (for the Saints sake especially) to speak of, is,

2. *That Higher Powers, or the supreme Magistrate, hath Divine*

Divine Right to rule in Church or Churches : That this so great and necessary Truth may be clearly demonstrated, it remains, That by the Scriptures, and the Testimony of the Fathers, or Cloud of Witnesses, it be fully proved.

1. Scripture-proof, for the Magistrates supremacy in Church or Churches.

Not to speak of the Authority of *Moses*, whereby God gave him Power to order the Priests, in and about the Sacrifices of the Altar; so, as to place or displace them. All succeeding Kings, though not so immediately called, had the like Authority that God gave unto *Moses*: where- ^{1 King. 2. 35} by *Solomon* thrust out *Abiathar* from being Priest, and *Zadoc* the Priest did he put in the room of *Abiathar*.

And king *Ahaz* commanded *Uriah* the priest, saying, Upon ^{2 Kin. 16. 15,} the great altar burn the morning burnt-offering: Thus did ^{16.} *Uriah* the priest, according to all that king *Ahaz* commanded.

And it came to pass in the eighteenth year of king *Josiah*, ^{2 Kin. 22. 3.} that he sent *Saphan* the scribe to the house of the Lord, saying, Go up to *Hilkiah* the high-priest, that he may sum the silver which was brought into the house of the Lord.

And the king commanded *Hilkiah* the high-priest, and the ^{2 King. 23.} priests of the second order, to bring forth all the vessels which ^{4. 5.} were made for *Baal*, &c.

And the king put down the idolatrous priests.

Moreover, *David*, & the captains of the host, separated to the service of the sons of *Asaph*, and of *Heman*, and of *Jeduthun*; ^{1 Chr. 25. 1,} ^{6.} who should prophesie with harps, with psalteries, and with cymbals: all which did sing as the king ordered them.

And the Lord was with *Jehoshaphat*, because he walked in the ^{2 Chr. 17. 3,} first ways of his father *David*, and sought not unto *Balim*, but ^{4.} sought unto the Lord God of his Fathers, and walked in his commandments, and not after the doings of *Israel*: therefore the Lord established the kingdom in his hand.

And his heart was lift up in the ways of the Lord.

Also, in the third year of his reign, he sent to his princes, even to *Benhail*, and to *Obadiah*, and to *Zachariah*, &c. to teach in the cities of *Judah*.

And with them, he sent *Levites*, ——— and with them *Elishima*, and *Jehoram*, priests. And

And they taught in Judah, and had the book of the law of the Lord with them, and went about all the cities of Judah, and taught the people.

And the fear of the Lord fell upon all the kingdoms of the lands that were round about Judah; so that they made no war
2Chr. 19. 8 against Jehosaphat.

Moreover, in Jerusalem did Jehosaphat set of the Levites and of the priests, and of the chief of the fathers in Israel, for the judgements of God, and for controversies.

And he charged them, saying, Thus shall ye do in the fear of the Lord faithfully, and in a perfect heart.

And what cause soever shall come to you of your brethren, that dwell in their cities, between blood and blood, law and commandment, statute and judgement, ye shall even warn them that they trespass not against the Lord, and so wrath come upon you and upon your brethren. This do, and ye shall not trespass.

And behold, Amaziah, the chief priest is over you all in matters of the Lord, also the Levites shall be officers before you, Deal courageously, and the Lord be with the good.

And as for good Hezekiah, he took counsel to promote the Church Government, as it is at large declared, 2Chro. 29. 30. And so Nehemiah, and all godly Magistrates have ever endeavored.

And now lest all should be overlooked as legal, and abrogated; this I say in the Name of God,

That the Government of the Church was no more Ceremonial or liable to be abrogated, then God can cease to be the God of order, or hath changed the moral law, which is still perpetual, a branch whereof is the Church Government.

*And therefore in that Christ said, Dic Ecclesia, Tell it to the Church: he spake this, when the Church was then governed, with Application to all succession of time, that it should be governed: for though it's true, that the Apostles had not Magistrates; yet (as in another piece I have shewed) the Apostles declared the Magistrates *in ad rem*, as that they were to judge concerning sound and unsound Doctrine, and therefore they prophesied, That the man of sin (which is fulfilled in the Pope) should usurp the Power*

Power of the Magistrate. However, the Apostles did observe the order of ruling, as the Magistrates did: and so Church-Order or Government was ever the same from the beginning; as in the High-Priests, and Priests of the second order; so the same in Peter and Paul, Timothy and Titus, and Pastors in particular Churches, is paraleld.

The truth then is most cleer and absolute: and that the ho-
ly Fathers (which in the next place is now to be proved) were
of the same judgement have patience, and ye shall hear them
speak to justify the Magistrate to rule in Church-Govern-
ment; and therfore thus said:

The ancient
Fathers ac-
knowledg'd
the Magi-
strate to rule
in Church-
Government.

Tertullian: *Colimus ergo & Imperatorem sic, quomodo, &*
nobis licet, & expedit; ut hominem a Deo secundum: We ho-
nor and reverence the Emperor, in such respect as is law-
ful for us; that is to say, as a Man next and second unto
God.

Ambrose, that lived about four hundred years after
Christ, speaking of himself, and other Bishops, then at
the Counsel of *Aquileia*, saith thus: *Nos convenimus A-*
quileam juxta preceptum Imperatoris: We have assembled
at the Counsel of *Aquileia*, according to the Command of
the Emperor.

Ambros. in
council Aqu.

And so *Athanasius* saith: *Ab Imperatore, prefectisq; Lit-*
tera sequentes in omnem partem missa sunt: Letters and
Writs following, were sent to all places, by the Emperor
and his Lieutenants: meaning, for to assemble them to meet
at the Counsel.

Anatha. de
Synod. Ath.

As for *Augustine*, he saith: *In hoc Reges Deo serviunt*
sicut eis divinitus precipitur, in quantum sunt Reges, si in suo
Regno bona jubcant, mala prohibeant, non solum qua pertinent
ad humanam societatem, verum etiam qua ad Divinam Re-
ligionem: Herein Kings serve God, as it is commanded
them from above in that they be Kings, if within their
Kingdom they command good things and forbid evil, not
only in things that respect fellowship or civil order, but
in things pertaining to God's Religion.

Aug. Ep. 16
ad Donat.

Chrysostom, speaking of the Sovereignty of the Emperor, *Chrylo. ad*
said: *Laus est, qui non habet parem super terram, &c.* We
have

pop. Anti.
Hom. 2.

have offended him that hath no peere, &c.

From which words, holy and learned Bishop Jewel, makes this Inference: *If he were the Head of all men, then not onely of Bishops and Cardinals, but of the Pope himself.*

Hierom in
Epitaph.
Paulæ.

Hierom, he saith: *Orientis atq; Occidentis Episcopi ob quasdam Ecclesiasticas dissensiones Romana Imperiales Littere contraxerunt*: To stay certain Ecclesiastical Dissensions, the Emperor's Writs caused the Bishops as well of the East as of the West to meet together.

Which said *Hierom*, as the said *Jewel* in his *Apology*, Chap. 12. Div. 3. saith, That when *Ruffinus the Heretick* had alledged for his authority a Counsel, Tell me (quoth he) what Emperor that was, that commanded that Counsel to be called.

The cloud then of Witnesses so apparently haing followed the steps and leadings of the Spirit from the beginning, whereby Magistrates do rule & have ruled in Causes Ecclesiastical, though now so obscured. Let us then proceed to the third part by which we are thus informed.

3. That the Magistrates rule consisteth not in doing the Office of a Minister, but to order them, judge, and encourage them, in gathering and governing of the Church and Churches.

Now to be large, were to run into the folly that's condemned in *Formio* (who though a yong Schollar) presumed to teach the great Warriour *Hannibal*, concerning the Camp-martial: for as an Admiral, though he cannot steer or guide a Ship, yet nevertheless, is the Admiral; because he hath authority to command them whither they shall sail too, and hath power to place and displace them. Even so the King or Supreme Power, though he shall not preach, &c. yet is he the chief Ruler of the Church, because he hath authority to punish Ecclesiastical persons, &c. or to reward and encourage them, and to hear all Appeals as to justice appertainerh.

The divine Right, and the manner how it is conferred on the King or Supreme Power, being clearly declared; the parts then that remain, holding out or pointing at God's Mercy, or blessed Presence with us, if we observe it, and that on the contrary, his judgements in the errors, pro-

profaneness, and Schism, as Church-Government shall be waved, being so much experienced. In these, the truth is so apparent, that in this we need not light a Candle to make the light of the Sun to be more clearly appearing.

To proceed then, we shall produce the Reasons why Church-Government should be established; and yet, that there should not be any such rigid Uniformity (as the case is with God's people) to shut out any gathered under baptism, as they have attained, or compel those of no Church, to Church-conformity, if they hear as by Law is required: as Charity bids thy Brother live besides thee, so Faith and Order bids thee live in Union and Communion with thy Brethren, and to acknowledge the general oversight.

*Reasons for
establishing
of Church-
Govern-
ment.*

1. Because it is a Gospel-Promise, unto which is annexed a great Privilege, That God will restore Magistrates as at the first, and that Kings shall be nursing Fathers to the Church; which without Government, is as a Ship without any Pilate to steer it: but as governed, it is promised, that the gates of hell shall not prevail against it.

2. This is the duty that the faithful Prophets were commanded to re-mind the people of, that they might turn to God in the way of Reformation: for thus saith the Lord, *Thou son of man, shew the House to the house of Israel, that they may be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the coming in thereof, and the forms thereof, and all the ordinances thereof, and all the laws thereof, and write it in their sight, that they may keep the whole form thereof and the ordinances thereof, and do them.* Ezck. 43.
20.

3. By the establishing of Church-Government: God's Attribute, that is to say, God is the God of order, whereby he ruleth in his spiritual Kingdom, by that power and authority that he hath established: for though it is generally conceived, that the Ministers may gather and govern Churches without the Magistrate (as the Pope hath usurped, yet in case the Magistrate be restored, and doth claim his divine Right; this is (for ought I can perceive) to exalt our selves (as Paul prophesies of Antichrist) above all

that is called God, or is worshipped : for if the law is to judge of unſound Doctrine, then is the Magiſtrate, as *Moses* was, a Judge in Church-matters, as all ſucceeding Magiſtrates have been, for though it's true, the Apoſtles had no Magiſtrates, yet it is as true, that they did not wave them, and that God foreſeeing, that in their time they ſhould be reſtored, he, to ſupply that want, gave them as Matter-builders a double portion of the Spirit, both of Magiſtrates and Miniſters : and yet their Imitation is not warrantable, but where the Supreme did not claim their right, or are not called to promote the profeſſion of the Goſpel. And therefore, as the Wife, though ſhe could rule without the Husband, muſt not uſurp authority over him : ſo muſt not Miniſters, though they could rule, uſurp the power of the Magiſtrate, as was attempted by *Corah*, *Dathan*, and *Abiram*, famous men of renown, able enough, wanting nothing but Commiſſion from Heaven, or divine Right, whereby they became infamous, or moſt miſerably perished in their gainſaying, as ſpeaking againſt God's Ordinance, that had decreed the contrary. For it muſt either be proved, That God did not put the ſole rule or authority in the Magiſtrate, which cannot be proved, or elſe the Miniſters without the Magiſtrate (if claiming his due) have no authority in Church-Government, that is, to excommunicate, or to make Heathen men, and Publicans.

4. It's God's ſpecial Will and Pleaſure : God will have it thus : if we expect his bleſſings, we muſt go in God's way ; he will lead his people by the hand of *Moses* and *Aaron*, wherefore all Saints are exhorted to obey thoſe that have the over-ſight over them in the Lord, and ſubmit to them ; for they watch for their ſouls as they that muſt give an account, as it is required of our Superiors to be as faithful over God's houſe as *Moses*, as God hath intruſted them with a talent to do him ſervice.

5. It's the price of the Blood of the Saints that ingaged againſt the Hierarchy, that cumbered the ground with Commiſſaries, Advocates, and Proctors ; inſtead of Magiſtrates, Paſtors, and Elders, &c. So that we ought not, as the Pre-

Prelates did, to take all Power from every particular Church ; but in a true Scripture-Episcopacy, they must exercise their power, as *Paul* took care that all Churches might be established : not to take their rule from them, but to see them rule in righteousness.

6. God ever prospered such Magistrates, as *Jehosaphat*, *Hezekiah*, *Q. Eliz.* &c. that did rule in the Church according to the light they had attained : and rejected on the contrary, such as gave away their power to Antichrist, or that suffered Idolatry where God's Name was professed, or Prelatical Laodicism, or Persecution, as God's hand-writing was upon our walls, or as might be experienced among us.

7. It may be, or ought to be the conscience of the Magistrate, without persecuting the tender conscience ; by which men may see to be made conformable to set up the standard of the Lord's Government, whereby as nursing Fathers of the Church, the return of the prayers of the Saints, to live a godly and peaceable life, may in them be fulfilled, and that any hand or tongue should move any trouble in opposition to the Magistrate, to enjoy the Liberty of his Conscience in establishing Church-Government, as God hath ordained Magistrates, hath not the least shadow of Conscience or Reason.

8. This is a Healing-leaf for the Nation, if God shall make his Election to be willing, in the day of his power, to be governed. This is to strengthen the things that are ready to fall, this is to repair the breaches, this is the blessed way to lay the foundation of peace, in offering up bodies and souls to serve the Lord, according to the light of conscience, as we have attained. *A kingdom divided cannot stand*, nor did God ever pluck up the Hedge of his Vineyard, whereby Foxes eat up the Vines : but God also pulled down the walls of the Cities where his Name hath been proclaimed, and yet is blasphemed through contempt and want of Reformation. For though we may pretend what we please, or imagine it is but a thing of indifference ; yet this is to call in question the wisdom, will, and good-

goodness of God, that in mercy hath thus ordained his people to be ordered and so united to serve him: for,

Reasons for the necessity of a Church Governm. by the Magistrates authority.
 First, this is the Net, which if it be cast on the right-side of the Ship, may inclose those that are not gained to bring out of their worldly element of sinful security. Here's a way in which they shall not walk alone, but be directed therein by a blessed oversight: or, herein is the Lantern whereby the light is kept shining, that it cannot be blown out with the winde of contrary Doctrine. Here is the keys that open the door to the believing and penitent, and shut out the contrary minded. Here we may lie under the shadow of the Apple-Tree of the peace of Conscience, which no man can take from us: in which, if we continue in all well-doing, the Angels shall ascend & descend to visit us from on High, to pitch their Tents about us, whereby we shall be built as on a rock, that *the gates of hell shall not prevail against it.*

Cant. 2. 2.

Secondly, And if we look also at God, which above all is to be looked after. Here is the living Temple in which God is worshipped, his Kingdom in which he ruleth by his Law, his Table at which he feasteth his Saints. Here the Lord sets up his Standard upon his Holy Hill or Mountain of Righteousness to bear rule in the midst of his Enemies.

And so much the Name of God is preserved amongst us, that hereby the foundation for his most glorious Attributes, whereby God is called, *The God of order*, is preserved amongst us, without which, Heaven and Earth and all that remains therein, would be brought to confusion, though in our orderly walking: as *Israel* hath his eye upon God, so God hath his eye upon *Israel*.

The way how Church Governm. may be established.

And now, if it may be questioned how these things should be? or how shall we set up a Government without forcing the World into order, or putting out the light of some Saints, or persecuting of tender consciences? Not to minde then the cries in the Ship, but to minde more carefully to steer our course with respect to the Star in the East, that should guide us: to look then at the cloud through

through which it shineth , or to follow the leadings of the Spirit , or do as the Saints have done upon the same occasion.

It were a mercy then, to see that done which *Jehosaphat* did, (for we have proved, that Church-Government is the same as from the beginning.)

To send forth *Ministers* to teach in every City of *Judah*, and to gather such as are call'd.

To set (as he did) chief *Ministers* and *Fathers*, (beside the *Brethren* in *Pastors* in their particular over-sight) that they may have the grace, ought general over-sight over them, whereby all may walk worthy of not, that their calling to keep such an unity of the Spirit in Truth and own the rule Holiness, that every Saint may own one another, and not uphold to differ be- causeless separation amongst brethren : for if we be children of various in- one Father by regeneration, and so are one in the Head, we must terpretation not disown one another in the Body, which the Head acteth : or imitation for in this here is no conscience but contradiction, though submission, there may be a difference in circumstantial, or one may excel according to another in qualification, yet th' Union must be in respect to th' their consci- Babes, or with the least we must communicate, as it is reason to ence as they condescend to the low-st capacities, as to read the Scriptures in have at- tained. our own Tongue, and not in Greek or Hebrew.

Again, it were a mercy if we would not think to pro- A general sper without the means that God hath appointed for the counsel to reforming and union of his Church and Churches : I ordain to u- mean, if he would think of a general Assembly, at which nite the Sts. all Pastors of gathered Churches might be present with o- & that truth ther Magistrates, Ministers, and select Brethren, to consider may be de- of Truth and Union, &c. though with zealous *Nehemiah* monstrated. we should hold a Weapon in the one hand, while we build the temple with another ; not regarding *Tobias* and *San- bakh*, (but as they are witnesses of our call unto salvation) though they jeer us, or sit in the chair of the scornful ; neither need we to fear the designs of *Bigan* and *Tereph*. for the fear of the Lord fell upon the Kingdoms of the Land, ^{2 Chr 17.10} so that they made no war against *Jehosaphat*, because he engaged himself to promote Reformation.

And is it so then ? as we shall really finde, if we fully trust

trust God in his cause of Profession. There is then no Policy like unto Piety : for though we be never so deeply ingaged, yet God will bring us off, if we desire to trust in him, and promote his Glory : of which, the Heathen *S. Walt. R. Hist. of Mor.* afford us a most rare example, in that, though the Enemy (finding them at Devotion) did ingage them in battel, yet *A rare ex- ample in the Heathens.* until they had finished their service and sacrifice, they made no resistance ; but afterwards, rising up from their Devotion, they fell upon the Enemy, and totally routed them.

And shall we then slack our hand, to discharge our Duty, though an Enemy should rise up to beat us from it. God will arise, if we stand for his cause, and his Enemies shall be scattered: for thus the Spirit of the Lord spake in *Azariah* when he went to meet *Asa*, saying,

2 Chron. 15. 1, 2, 7. Hear me *Asa*, and all *Judah*, and *Benjamin* :

The Lord is with you, while you be with him : if you seek him, he will be found of you ; but if you forsake him, he will forsake you.

Be strong then, and let not your hands be weak, and your work shall be rewarded.



The



The Second Remonstrance,

Concerning

The Qualifications, and Titles of
Honor that may be given to the
Supreme that Ruleth over us.

The Ecclesiastical Government, usurped by the Pope, limited by some, and waved by others; as the Magistrates Jus Divinum, being already cleerly proved: it cannot then be less pertinent, then necessary, now when we are ingaged on the Stage of this controversie. To speak of the Qualifications: first, Whereby the Supreme may be inabled to rule: and, secondly, Of the Garment of Honor that such a Sacred Person should be invested with, that sits at the Stern of Government.

To speak a word of Qualifications.



Hat none might envy the shining appearance thereof in their height, or dildain them in their ordinary capacity.

But, that the foundation of peace, in being at peace with God within our selves, so as herein to acquiesce, whether they be found to be ordinary or extraordinary, in that they are not our gifts, nor can be made our purchase, but are conferred

ferred by God alone, as his special mercy unto his chosen Servants, that he pleaseth to exalt to rule over us.

That therefore the minde of God may herein be declared, this is a Truth so generally received, as that all men confesse:

1. That it's necessary, That we look after Qualifications, in that all men must needs conceive, is, that the total deprivation thereof, excludes as much from *Moses* Chair, as from our Hereditary inheritance.

2. And yet, though it's the wisdom of God upon extraordinary overturnings, and original Government, to qualifie *Moses* who was a King, to be more then ordinarily Meek as a Lamb, Terrible as a Lion, exceeding Wise, Zealous over his House, and Devout; and so Just indeed, as that the poorest Innocent might make his Appeal, and finde Justice: and so it pleased the Lord, to take of the Spirit of *Moses*, and communicate it to the Seventy, whereby they might be assistants to him in Government, when it grew insupportable.

Moses a King
Deut.
33.4.

Yer, that we should hence conclude, *That all Government is in Grace, and that every one must be so absolutely qualified.* This is to deny the succession of all, or of the most of Magistrates, and confound Times, and deny sufficient Gifts and Qualifications, as that he that hath but a Talent shall be judged as though he had none, because he hath not as many as was ever given to any man.

For though such Magistrates as *Moses* and *Joshua*, that are called to pluck up and plant a Nation, have ever been Men of Renown, for Victory and Valor, on whom the Spirit of God and of Glory resteth (as they are nursing Fathers to the Church) upon them, yet that of their Successors, for whom the house is built, and contrived, so much should not be expected or required: it being one thing for *Moses* and *Joshua* to subdue their Enemies, and to plant the people in peace in the Land of *Canaan*, and for another man for to govern in peace, or to lead in the way where there is no opposition.

*Ephes. 2.

And therefore, as to the Apostles the * foundation was af-

ascribed, which could not be laid without Gifts of Tongues and Miracles: The work was extraordinary, yet in that their successors were but to preach, and speak the sense of their words, and that in their Mother-Tongue. Here ordinary Gifts are requisite, and no necessary use of extraordinary, though to be honoured and admired as at any time appearing.

But that we may behold God indeed, (though otherwise we need not to add a cubit to the stature of Qualifications) the Lord in his exalting of the present Power over us: hereby he hath revealed his Revelation, or the Prophecie in them is so fulfilled, *That these in their generation are of the Lambs Soldiers, known by their Qualifications, or that they are such as be Called, Chosen, and faithfully united.* Qualifications prophesied, revealed.

1. *That they are Called:* to come out of Antichrist, so as to forsake the traditions of their Fathers: Here's not a monument that justly occasioneth idolatry, that hath almost escaped them, and they also shall build up the Church, as well as pull down the Superstition thereof, (as God shall be merciful unto us) whereby, as in the second Qualification, they shall appear more and more to be,

2. *Chosen:* As that we cannot say, That His Highness came to be exalted of the Lord by chance or fortune. But as God hath said of his Vineyard, that planted it with the choicest Vine of all the men of the Nations. Here, as it is said of *David*, The Lord made his Choice, a choice in which God could not erre or be mistaken, excellent, good, and useful: for here the wisdom and will of God did so concur, That the Lord that knoweth whereof we are made, that sees our stiff-neckedness and strivings, and unreformedness. Here, to do us good, God hath made his choice; and herein we have nothing to object: for as the Parents of *Rebecca* said, *The thing proceedeth of the Lord*, all these Victories and private Deliverances, the like the conversion of the people to a Minister, are *The Seal of his Highness as Supreme Magistrate.* Isa. 5. 2.

God hath appeared in his Highness exaltation to the Government.

The Seal of his Highness as Supreme Magistrate.

Lord, How often have the true Prophets mourned,

lest the Children, and not the Parents, should not enter into the promised Land, to live to enjoy this Land in peace through the blessing of God in the promised Reformation.

Oh how often hath clouds risen in their Mindes ! lest we should wander in the Wilderness, and shall be bitten with the fiery Serpent, or with the wrathful displeasure of Ephraim against Judah, until that we cry for the brazen Serpent, which now in our security with the wise Greeks, we judge to be foolishness.

Isa. 1. 22.

For however we look at others Qualifications, if we look at home, as it most concerneth us, *Is not our Silver become Dross ? or, the pretence to the Gifts of Grace, nothing but natural ? Shall we finde Nathaniels simplicity ? or, are not the true prophets for signs and wonders ? is there not a core of Corah in us ?*

But not to digress, or to be kept from the next Qualification, the Joynts and Sinews of Church and State, viz. *Union*, or to be faithfully united with the Head in Heaven, and with the Head upon Earth ; the one is invisable, further then as you have seen it in leading you after the Head of his host : I mean, That the Lamb's Soldiers have marched under the Standard of the Lord of Hosts, held up by the most faithful and chosen Worthies, to fight the Battels of the Lord, according to their Calling for the subduing of Antichrist, or to pluck up the barren Trees, that those that bear Fruit in their places, may be planted. This is to turn, overturn. Here is God's overturning.

And now, That we may know in part our Duty to those that God hath herein exalted.

2. In the next place, *The Honour that is due to the Supreme Power, that God exalts to rule over us*, is to be considered :

Arrogancy
and pusilla-
nimity dis-
covered.

Humility, the low Valley on which all Graces and Vertues may be built upon, is situated betwixt the two extreames : *Arrogancy*, which assumes more then is ones due ; and *Pusillanimity*, a dejection of Spirit, pretending great

great affinity to the Vertue, yet denies the Honour that's due, with special respect unto ones Place and Calling.

To give to any man then, the Honour that is due unto him, is to respect him according as his Place either maketh him of a high or low Degree. And herein, though the gainsaying of *Corah*, might teach a Son to disdain his Father; a Servant or Souldier might judge his Master, General or Officer, not deserving; yet while they have their place, it's not in private Spirits to contemn, or murmur to pay the Tribute of Subjection unto them, because in honoring every one in his place, we submit to the Government of God's Order, who placed him, and will have every man honored in relation to his place unto which God hath called him.

Not then to run into the extreames before spoken of, *Pusillanimity* and *Arrogancy*, whereby we do either not own the Honor that our place doth give us, or do arrogate more then is due in our Place and Calling. Here if we will not disobey God in the first Commandment, with Promises in the second Table, *To necessitate our selves to say, No more Honour shall be conferred: is for to covenant against Truth and Liberty.*

This may prove a snare, because that though at the first it was just what we did at the time being, yet afterwards it may be as unjust, that the coat of Honor should not be further displayed, as requisite.

For Honour is the spur to Vertue, speaks not more the Praise then tells the Duty to the person it commendeth; as *Hen. 8.* told Sir *T. More*, *That in commending of him, he taught him his Duty*: so the Honour teacheth us to walk worthy of it.

See Grat-
ton's Chro-
nicle.

It's Natural as well as Religious, to keep that which is precious from deformities and all Violations: so that from an Honorable Person, we have all confidence to expect a suitable deportment.

Concerning then, the Titles or Garments of Glory that they may be neither too short nor too long, but
may

may have respect to the fitness of the worth, both of Place and Persons. Herein, God and Man have both concurred; for as God is pleased to have his Vicegerent honored for his own Name sake, and therein is a free Agent, so on the contrary, the splendor and candor of Glory, and the puissant acts, successes, and personal worth, with which much of the presence of God is appearing, have constrained the World and all Saints to honor the Exalted Servants of the Lord, as the people did *Abraham*, &c. And so the people have often heaped Honour, or will ingly submit that such persons should be honored, whom God doth honor; and so, that though the honor of God and that of the people, seem to run into contrary Channels; yet they meet in the main Sea of submission to God's holy Will or Decree: *Give Honour to whom Honour is due*: which God declares as he gives the Place, and the people, as they shall see such a Person so Honourably placed.

That any then should herein be found to be contrary minded, must either then know the secret will of God, or answer that which is revealed, which will neither teach nor encourage in the least measure, that we be found despising any man, lest as we may persecute, we may be found to condemn God in his Servants.

And that the will of God is so fully revealed, that we may see how dangerous a thing it is to sit in the Chair of the scornful. When *Hagar* was lifted up to despise her Mistress, the Angel gave her not the least encouragement, (though her Mistress had somewhat hardly intreated her) but bade her *go back again, and submit her self to her mistress Sarah*. For, as Inferiours condemn their Superiours, or such as God hath placed above them: this is no less, then to cause the Name of God to be blasphemed.

And that none may think to escape that are here found to be presumptuously offending, those little Children that did so scornfully reproach the Prophet, the hand of God appeared against them, *so that their childishness made them*

them not innocent: for that two bears came out of the wood, and destroyed them.

Blessed is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners, nor sate in the seat of the scornful.

And now to speak a word of the Name or Title of King, that hath been given to the Supreme Magistrate : for herein the counsel of God's will is to be revealed, which is the Prophets peculiar duty. Of the Name or Title of King.

The words in the Original, are ἀνάξ and βασιλεύς, by which to rule, and that the Supreme is the foundation of the people ; or, as the Parliament in their late Declaration say, *His Highness is the Fountain of Justice*: is thereby signified.

That any should be now so named, is not an offence to, nor may justly offend the godly :

First, It cannot offend God, because he makes the Title or Name of King, the ground of his Attribute, *King of Kings*. And if no King should be as nursing Fathers to his Church, then the Truths and Prophecies of Scriptures should fail, which were to overthrow the Faith of Believers.

And that this cannot justly give offence, except this Commonwealth were not so glorious, or were not so wealthy, or might not maintain the Title, which in both respects is so transcendent that it is both Honorable and Terrible to Forraign Powers.

And therefore, if it's Pusillanimity not to own the Right of a man's place, we may as well give the Title, as yield that subjection, which a King can require under another Title.

But some do say, *We have taken an Ingagement to the contrary.* Objections against the Title of King answered.

To which it's answered, In the Ingagement we owned the Priviledge of Parliament, by which the Title was taken away, and may again by them be restored : whereby it appears, That we were no longer bound up herein, then we

we are to any Law of the Nation; otherwise, our Laws, like the Laws of the *Medes* and *Persians* should be unalterable. The Engagement then, was onely in force, as it is not in the will and power of private persons to make alterable: but as bound up to conformity to the same, till Authority see cause to the contrary.

2 Obj. But some say, *They have fought against the King, and therefore cannot acknowledge it.*

Ans. What thou didst was not of thy self, but as a King was separated from a Parliament, whereby not the Name, but the Tyranny (I suppose) was opposed by their power, not thy own: for we may know, That from private capacity, no man hath any power from God or man, though he should be compelled to bow to an Idol, yet he ought not to make any resistance: for as private persons, if we cannot do what is commanded, we must suffer as Martyrs, but not take up arms to resist our Superiors.

And if herein we be not tender in our consciences, but presume to resist as we finde our selves strengthened, then may Children and Servants, as justly rebel against the Masters, and Fathers in Families, and there rule over them.

Then if without Authority we may fight, as any discontent may trouble us, then have we neither Law, Life nor Liberty, free; nor know we any ground or foundation of Security.

That there is not so great a matter or ground for contention, as by too many is imagined: in the assuming of the Title, if by the Authority of the Nation it shall be acknowledged.

And that to honor the Exalted Servants of the Lord, is not the least of all God's Commandments. But that
 Psal. 65. 7. God may therefore still the tumult of the people, and that we may be as tender to keepe a pure conscience, to honor our Superiors, as we would have our Inferiors to honor us, is that only which is hereby aimed at, and should by us all be considered, lest it may be said, We have eyes, and see not.

For,

For if there be a man in the World that ought to be honoured it is the Conqueror, that is exalted by God to rule, and reform his people, and fight against Anti-christ.

And yet, that we may not stumble at the way of God, that we may not herein be wilfully blinded through heart deceitfulness, I do humbly in the Name of God, return this short Answer to the late printed Objections against the Name and Power of King, which we only own as by the Authority of the Nation it may be established.



Objections against the Title and Power of King further answered.

1 Object. *I* *was Israel's sin to chuse a King.*

Answ. If God, as Lord of Hosts had first exalted him, they had not sinned, if they had, as we may upon that account, desire to be God-like in our Supreme Exaltation, as if His Highness should have the Attribute of King given him by the Parliament.

2 Object. *The Office of Kingship is diametrically opposite to the peoples Liberty and Propriety.*

Answ. Even as the Gospel is opposite to the World, which as it submits thereunto, is called and saved, enjoys its Liberty and Propriety.

3 Object. *The people were free under their good Moses, Joshua, and Samuel.*

1 *Answ.* So may we be under His Highness Government, yet with the Opposers of *Moses* God was severe in executing judgements.

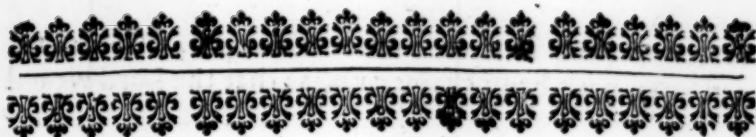
2 *Answ.* Though God doth not immediately raise up for us Rulers, according to the example of *Moses*, &c. yet according to the example of *David*, in whom the Promises of Mercy are made unto us, our Supreme by God is exalted.

4 *Object.* *Kingship is as one of the ten horns of the Beast, that is mentioned in the Revelation.*

Answ. So is the Devil a God and Prince, yet this doth not make the Attributes of God to be God and Prince to be devillish, or proves, That Kings therefore shall not destroy Antichrist, as is prophesied. But me thinks none should be ignorant, That Kingship is God's Ordinance, a foundation for his Attribute, *King of Kings*: and that which he hath promised to restore unto the Nation, even, that as he hath said, *That kings shall rule in righteousness.*

Take heed then, and beware of Prejudice, Ignorance, and a Root of Bitterness: Kings are God's Ordinance, and to resist is to receive our own condemnation.





The Third Remonstrance,

Concerning

Gods deliverance of His Highness
from the late cursed Plot that was
devised against Him, &c.

If we desire to walk through the streets of New Jerusalem, to see the leadings of the Spirit, witnessed in the lives of all the Saints that believe and obey as from the beginning. And now to look after the succession of Grace amongst us: if we will wash our Hands in Innocency, then must we with them needs cry out against the late most Horrible and Abominable Plot, which is not to be owned with Turks and Infidels.



O experience then the Influence of the Spirit of Praising in its due season, and further to be awakened, whereby God was so pleased as to make my Tongue the Pen of a ready Writer, that the Record of God's special Mercy might not vanish away with the day of its remembrance.

Herein it's my joy to be found faithful. Not therefore consulting with flesh or blood, or hearkning to carnal wisdom, by which I might be remembered what Plots and special malice of Satan hath ever attended me. But notwithstanding, that the Lord hath so much bruised him, that at all such times the Spirit of Glory and of God, hath hi-

Jacobs *Star*
Numb. 24.
17. or the
prophet re-
vealing.

thereto most appeared, when most plotted against and persecuted: As not therefore disobedient to the heavenly Revelation, be it known unto all people, That in regard *Saran* hath been chained up, as that the Lord would not suffer the most cursed Plot to be effected, that therefore the Lord doth hereby cleerly make the *Star of Jacob* to shine, or that the finger of God points out unto us: This his special approbation, viz.

That his Highness the Lord Protector, is raised up by the right hand of God to rule in Church and State, and to turn his hand against Antichrist, and therein to prosper in the promoting of Reformation, whereby Holiness, impartial Justice & Honesty, as the cause and standard of God may be exalted amongst us.

For we must not imagine, That his Highness, whom God hath so exalted and qualified, and hath hitherto counsell'd him to improve the Lord's cause, was in the capacity of a private man, either struck at, or by God delivered.

But to bear Testimony in all mens consciences, As his Highness stands in the way of Antichrist, as God was his Battel-Axe (as the Prophet saith) to beat down his enemies.

As he is most gloriously owned of God to set up his standard against the heart of Popery & head of *Mahomet*. As his Highness is sufficiently known to abound in Wisdom, Zeal and Fortitude, and whom God's merciful presence hath most gloriously attended, and to see the fruit thereof in peaceable Government. Hence they gnash the teeth, upon this account, and no otherwise, they plotted against the Lord's Vicegerent: for which cause the Lord of Hosts, became a present help in time of need, stood up and defended him as God hath before appeared in protecting those that have according to their light appeared against Antichrist, for which cause, *Q. Elizabeth* was very often delivered from private (as the Parliament from the Powder-Treason) or Popish) conspiracies. They envied *Moses* in the Camp, and *Aaron* the Saint of the Lord. The earth opened & swallowed up *Dathan*, and cover'd the com-

Psal. 106.
15, 16.

company of *Abiram*, and the Lord also smote *Miriam*, the Prophetess for her peevish opposing.

That this deliverance then was of God as heretofore, where is that closed eye that will now see nothing? would it not have been quick-sight or wide open? if the Viper had so fastened on his Highness hand, as that the Plot had been effectual; but now, that God in mercy hath prevented it, how shall they exceed the Heathens, if now (when they see it shaken into the fire) they shall not change their mindes, though not to say he is a God, (as Magistrates are in some respect called) yet ought they, as all Christians ought at least to confess, that God is with his Highness the Lord Protector.

*Digitus
Dei in his
Highnesse
deliverance.*

But if it may be possible, that they cannot see through the hardness of their heart or spiritual blindness; if they be not opiated in their Reason, may not the flash of fire, which tormented *Spiras*, as a lightning from Heaven: let them see the light of an enemies conscience, that could not rest but in the betraying of the Plot of his confederated Conspirators.

It is not of man then, nor can it be of Satan, to tender the heart, or make a dead conscience to be made quickned, a thousand witnesses the great Eye and Judge of the Soul, that by which gracious means his Highness being preserved of God in his Place and Government, doth witness the faithfulness of God, in the promised sure mercies of *David*.

For, as all deliverances are by the power of God, so have they ever been ascribed to God the Deliverer, as in the joyful sound, *Let God arise, let his enemies be scattered, let them also that hate him flee before him, as smokes driven away; as wax melteth before the fire, so let the wicked perish at the presence of God. But let the righteous be glad, let them rejoyce before God, let them exceedingly rejoyce: Sing unto God, sing praises unto his Name, extol him that rideth upon the heaven by his name Jah, and rejoyce before him. A Father of the fatherless, and Judge of the widow, even God in his holy habitation: blessed be the Lord that hath not made us a prey unto their teeth, our help is in the Name of the Lord.*

But

But who are so blind as they that will not see the hand of God in the exalting & delivering his Servant? and who shall be, except upon that account, wilfully disobedient? in that every Soul in his relation, spiritual or temporal, is not obscurely spoken unto, to yield obedience: but above all; all we are so required:

1. *As we have any affection or regard to God, we must obey for the Lords sake.*
2. *As we respect the minde of God, his decree or truth. This is the will of God.*
3. *There is an approbation given to obeying. This is well-doing.*
4. *The benefits which we shall obtain: if we shall not be here-in wanting, are these: We shall put to silence the ignorance of foolish men, we our selves shall discharge a good conscience; and lastly, we shall live godly and peaceably.*

This is the language by which the Spirit speaks unto thee; How doth the yearning of bowels, (though before shut up) hereby, provoke us to obey in that for the Lord's sake we are so required: is there any thing we shall not do for the Lord's sake our King and Heavenly Father? is there any thing too dear to bestow, or any love or service, which we shall not rejoyce to perform? if we shall not take pleasure in reproaches, necessities, persecutions for the Lord's sake, yea, if Gods love shall not constrain us to lay down our lives for his sake, we are bastards, & no sons; quite degenerated from the succession of Christian Brethren: if we shall not therefore submit to his Vicegerent. For as we have heard, *This is the will of God, this is a divine truth: All powers that are, are ordained of God: unto which the souls of all self-denying Saints most joyfully make answer, Not our wills, but thy will be done: it is our meat and drink to do the will of our heavenly Father: unto which, to submit from the heart, hath such an approbation, (though in all that we do we are unprofitable servants.) To be subject to Higher Powers, hath the encomium or praise of well-doing, unto which the eyes of of God, and all good men look, and the best of all sorts of men are engaged.*

In which, if we neglect or violate our duty, hereby the
mouths

mouths of all ungodly men, which would otherwise be stopped, will be opened against us : for so is the will of God, *that by well-doing ye shall put to silence the ignorance of foolish men, or the earth shall dry up the troubled sea, we shall enjoy our peace, the dogs of the world shall not bark against us, for our lives shall be peaceable and godly.* Therefore as you see nothing shall be objected against us if we obey, but every one shall object against wilful disobedience, which is not only against the light of Nature, but also against the light of Grace, because all men both natural and regenerate, are called to give up themselves unto the Lord, and be faithfully subjected, and that not for fear only, but for conscience sake.

O the cursed delusion by which men are led into Plots and Conspiracies, the sin of witchcraft ! For though some people that will needs be judging in their own cause, male-content, precipitated, impatient Spirits, that will make nothing to oppose the Power that is set over them, and herein would be judging, or rather turn judgement into wormwood, as though they were the Potter and God the Clay, whereby they would be moulding and ordering at their will and pleasure, yet that they are more busie, then they have any call for. God, by whom it is said, *By me kings reign,* is herein so much offended, that if God should set up an heathen to rule with a rod of iron, yet would he most severely punish those that should rise up against him, as being the great contempt of his will and pleasure.

For though it is true that God hath plagued all kind of sin, yet so much of the disorder and pride of the Angels that he cast down into hell, &c. there is in resisting the power God sets over them : therefore, for this sin his peculiar people were so severely punished, that all of them as the Prophet *Jeremiah* perswaded them, *that would not be subject to the King of Babylon, were cut off by the sword, and most miserably captivated, though those that hearkned to the Prophet, prospered in the enjoyment of the liberty of conscience, peace and happiness.* Which hints out thus much unto us
for

Psalm 2
applied.

for our information, That the planting and plucking up of a Nation is revealed unto the Prophets, and that as men are reserved for mercy, they are counselled, or otherwise go up to Bethlem-Gaber, or are cast upon the precipices of selfish confederacy. Therefore murmur not against Moles and Aaron, nor fight we not against God when we are conquered, nor presume to assume to our selves to be Lord of Lords and King of Kings, which is Gods own attribue: but as in the second Psalm we are fully informed, it's all mens duty, that we must be patient and not meddle or busie our minds any more, or plot against, or study to oppose the power that God hath set over us: for though the people rage, and the heathen imagine concerning the subverting of this Government as they please; yea, though the Kings of the earth set themselves with their united Forces, as they did in some measure oppose Jeremy, Luther, and besieged Genevah; yea, though they shal take counsel, confederate to break their bands asunder, to free themselves from the yoke of obedience, or would strive to subdue the people of God, with whom he is graciously present; yet that this is to take counsel without him that is called Counsellor, which proves labor in vain, even to weave the spiders web, which makes him that sitteth in heaven to laugh them to scorn, that would hinder, as it were the Sun from shining: a foolish and vain action, which as a venial sin it may not be slighted by them, or to shew that God is hereby most highly offended without any longer forbearing of them, then in the very act, or presently when they intended it, shall he as he did to Judas, speak unto them in his wrath, and vex them in his sore displeasure: so that for all that they set themselves by all their plots and strength against that power that God hath set over them, yet to show how God will disappoint them, or drive on a contrary design. I will, saith God, whither you will or no, set my Christ, & all that are set up under him upon my holy hill of Sion.

Certainly then, they know not what spirit they are of, or how they are most miserably deluded, that will needs drink the poyson, that they are thus by all the ways both of mercy and judgement forewarned of that run in the gainsaying of Corah, and confederate with Bigan and Teresh to their most certain destruction.

GENERAL APPLICATION.

But certainly this is not all, that use that we must make of the deliverance to eschew the evil of Plots and conspiracies, and do the good to honor the Power that God exalts over us. For if the faithful Prophets speak home indeed, and shall be received, the Sun-light of *Nathaniels* simplicity, shall be discovered that shines in a multitude, the cloud; and yet is not overclouded with them.

For surely, this is but Gods waiting time, not the fullness of his more expected presence with us: for who is so blinde that cannot see, that there are more that cast stones in the way, then to make a High way for our God among us. But surely this hellish Plot cannot but alarm us to all take up the arms of our profession, & make good our true faith in the witnessing thereof, by the fruit of peace and holiness, and to be as stout as severe *Cato* was, that fought against the sins of the City. That the mystical Pillars of the Church and State, the most faithful Prophets, mourners, poor and innocent, may not as in backsliding times be for signs and wonders, that stand in the gap, seeing they are marked of God by his special approbation. And may not this deliverance most especially cry aloud in the ears of the disaffected, *Saul, Saul, why persecutest thou me in my Saints?* it's also too hard for you, ye sons of *Serviah*, to kick against the pricks, the great unseen opposition and judgement which will befall you, your own sword shall slay you.

It's too hard for you, though you have none to oppose, seeing the Lord will be just and terrible against you, God will divide your Tongues, God will confound you, you shall fall into the pit that you have digged for others, your weapons that you have formed shall not prosper.

Oh the signal mercy of God! what less was this his most wonderful deliverance, then that miracle by which the Prophet *Eli* (as he prayed) was made known to the people to be God's servant, whereby they deserted *Baals*

E

priests

Priests, or is not the covering of his Highness head a more certain sign of God's special favor, then the descending of a Dove upon the head of *Fabius* ingaged those that were concerned to make of him their election, as it's related in *Eusebius*, though we cannot build an Altar of memorial, or do not set up stones with *Jacob*, *Sammuel*, and *Josna* in remembrance that God appeared hitherto, hath helped us, and as thereby to avouch the people unto the God of their deliverance, yet how shall not the prophesie be fulfilled in us: praises wait for God in *Sion*. I will give the Church vineyards as in the day of hope, and she shall sing there as in the days of her youth, when she came out of the Land of *Egypt*. Oh the *Egypt*-slavery that we are delivered from: How! shall we not break forth into singing?

The influence of the Spirit of praising, by way of a Hymn, as we have attained.

NO Magistrate nor great Prophet,
That stands in *Satan*'s way,
But envy doth them much oppose,
Which doth the envious slay.

It was the Lord in open field,
That his Saints head did cover,
And secret Plots that none espie,
The Lord makes men discover.

The troubled Sea, the Earth dried up,
God did prevent their flame,
Whereby he brake the gates of hell,
For to promote his Name.

This God hath done for this great Isle,
To witness his protection,
Thus God his Servant did exalt,
To lead on his Election.

Shall Ephraim then envy Judah?
 Or Schism make in union?
 Or shall the World prevail that would
 Break Saints Communion.

God doth delight that all should see,
 From light of Conscience,
 From what great dangers he can free,
 His Saints through his Presence.

Satan is bruised, Saints triumph
 The day with you doth rise,
 In white robes of Sincerity
 Offer your Sacrifice.

The Sacrifice the Lord would have
 Is nothing but his own,
 Serve him by heart, by tongue, by all
 That his Name may be known.

Saints to the Lord, sing praise, sing praise,
 Blest Angels with you stand,
 God is your God, commit your selves,
 Into the Lord's own Hand.

The means (as blessed by God) to retain the presence of God among us.

And here lest prejudice shall put a mote in our Eye, and yet to take it out shall want charity, that sound Doctrine is not hereby corrupted: the least tincture or hint that might tend to *opus Operatum*, or *meritum ex congruo*, & *condigno*, whereby Popish merits are distinguished, cannot be here apprehended. But as the Kingdom of Heaven is gotten by violence, as we are to strengthen the things that are ready to fall, as we are to imitate the Saints of God, whereby to expect as formerly, God being yesterday as to day, the same God in mercy to his people, as they wait upon him.

This

Means-
whereby
God's pre-
sence is re-
tained a-
mong us.

This then is all which I shall only upon this occasion briefly mention: It being now, as I hope, laid to heart or duely considered by all that are truly godly, that is to say, That wheresoever God had his most special blessed presence, all these (not being types of Christ are not to be abrogated) were zealously observed of Gods People.

God had a wine-press, of his Church was governed, the Sabbath was carefully and zealously observed, as a declared means to prevent God's judgements. The Scripture, anciently called the Tower of David, was preached and expounded, and when his people did withdraw their ear, God with-drew his presence from them, *Psal. 81.*

The Magistrates Court as now was as an Asylum for the oppressed to appeal unto, as *Paul* did unto *Cæsar*: As God set up his Standard, he pulled down Heathenish Altars and Idols, and caused the names of Heathenish Gods not to be mentioned: National-Fasts, were solemnly observed. However, all Saints observed private fasting, and were marked for mourners: fasting, being a special means to seek our Reconciliation, as the only Physick whereby the inward man recovers strength and peace, and stands in the gap to divert God's judgements. All the Saints were ever very zealous for Meditation, and Contemplation, and Devotion, and the Spirit of Praising; and were ever confident men, especially as most clearly apprehending, to pray for, & to be subject unto Magistrates for the Lord's sake. And therefore God hath most anciently had his Presence with us as in these steps we have found the Spirit of Truth more or less leading of the Saints as from the beginning: And it shall be our mercy in this way to expect a blessing, seeing when knowledge shall cover the earth (the most glorious appearance of Gods presence) we shall be but more informed to make up this high-way for the Lord as is prophesied.

An